

CATHOLIC INFLUENCE ON THE SOCIOLOGICAL DEVELOPMENT
OF THE WABASH VALLEY, 1779-1860

A Term Paper
Presented to
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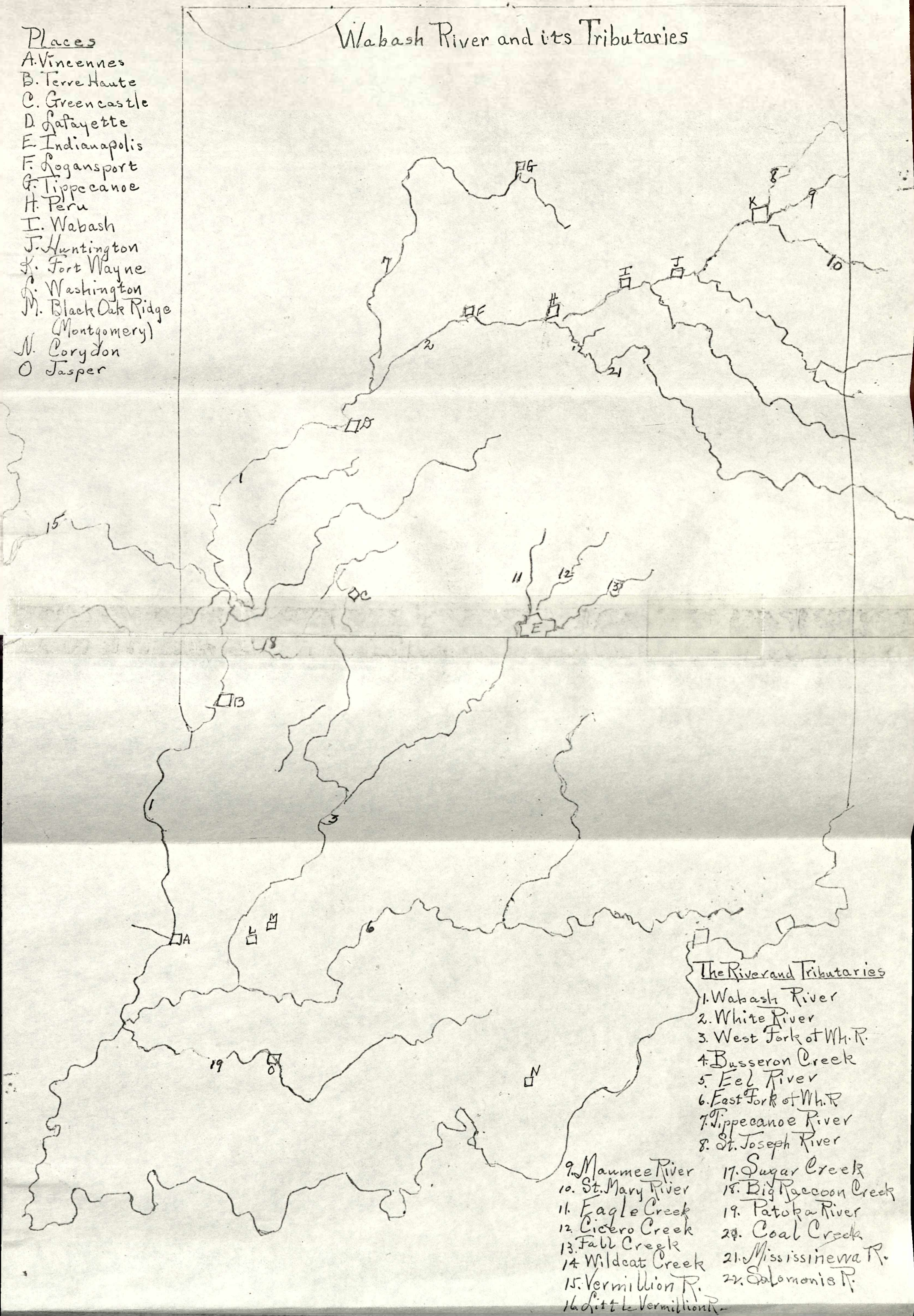
In Partial Fulfillment
of the Requirements for the Course
Education 501

by
Sister Marie Catherine O'Toole, S. P.
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Places

- A. Vincennes
- B. Terre Haute
- C. Greencastle
- D. Lafayette
- E. Indianapolis
- F. Logansport
- G. Tippecanoe
- H. Peru
- I. Wabash
- J. Huntington
- K. Fort Wayne
- L. Washington
- M. Black Oak Ridge (Montgomery)
- N. Corydon
- O. Jasper

Wabash River and its Tributaries



The River and Tributaries

1. Wabash River
2. White River
3. West Fork of Wh. R.
4. Busseron Creek
5. Eel River
6. East Fork of Wh. R.
7. Tippecanoe River
8. St. Joseph River
9. Maumee River
10. St. Mary River
11. Eagle Creek
12. Cicero Creek
13. Fall Creek
14. Wildcat Creek
15. Vermillion R.
16. Little Vermillion R.
17. Sugar Creek
18. Big Raccoon Creek
19. Patoka River
20. Coal Creek
21. Mississinewa R.
22. Solomon's R.

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CHAPTER I

THE PROBLEM AND DEFINITIONS OF TERMS USED

I. THE PROBLEM

Statement of the problem. It was the purpose of this study to search out and examine the early Catholic elements in the social development of the Wabash Valley because of the unmistakable evidence of the growth of the Catholic Church in the Wabash Valley at the present time.

Importance of the study. There is need to stimulate a proper pride in the present Catholic high-school pupils in the accomplishments of their Catholic forbears to the end that they will strive to be their worthy successors. Because Catholic influence can be felt in the present society, it was the aim of this study to trace its beginnings in the early history of this geographical area. The establishment of churches and schools is the primal influence in the sociological development of any people.

II. DEFINITIONS OF TERMS USED

Catholic. A Catholic is a person who has been baptized in the Roman Catholic Church and who is subject to the authority of the Roman Pontiff and to the deposit of Catholic faith and teachings.

Influence. Influence signifies the act or the power of producing an effect without apparent force or direct authority.

Social development. Denotes the gradual growth of companionship or mutual relationship of more or less like and equal individuals.

Wabash Valley. This includes the entire area watered and drained by the Wabash River and its tributaries.

III. LIMITATIONS OF THE STUDY

Commencing at 1779 to create the impression of a force that had been active for two hundred years previous is bound to be confining in its impression. Then, because of the restrictions of time and distance to consult the archives of Quebec, Vincennes, Indianapolis, and Fort Wayne, as the best primary sources, there was a lack of freshness in the references. Lastly, the length of the study was defined which necessitated the curtailing of enlivening detail.

IV. METHOD USED IN THE STUDY

The library method, personal conferences, several consulting visits to the Historical Museum of the Wabash Valley, and minute study and reproduction of the Wabash River and its chief tributaries were pursued for this investigation.

The libraries of the Indiana State Teachers College, the Emeline Fairbanks Public, the St. Mary-of-the-Woods College, the Historical Museum, and one private collection of Miss Juliet Peddle furnished the references.

V. ORGANIZATION OF THE REMAINDER OF THE STUDY

Chapter II gives a report from literature studied on the conquest of the Northwest Territory, the Settling of the Territory after the passage of the 1787 Ordinance, and the establishment of local churches and schools. Chapter III is a summary of these subjects and some conclusions drawn by the writer from the findings.

CHAPTER II

PRESENTATION OF DATA

To accept existing conditions as if they had always been is a common fallacy. It was the object of this study to analyze contributing factors that have influenced the present sociological condition of prosperity in the Wabash Valley. The map in the Appendix demonstrates the extent of the land watered by this river and its tributaries.

I. CONQUEST OF THE NORTHWEST TERRITORY

After the strategic and quiet conquest of Kaskaskia by Colonel George Rogers Clark for the new United States of America, the pastor, Father Pierre Gibault, S. J., sought to reassure the excited and apprehensive people. The priest's quick judgment of the calm demeanor of the commander proved to be justified.

When Clark, soon after informed him (Father Gibault) that the French would not be molested in any manner, not even in the free exercise of their religion. the priest felt that it would be to his interest to aid the Virginians in all ways possible. . . . Accordingly, when he learned that the American commander was contemplating an attack on Vincennes, he volunteered to go and win the French over to the American cause. Clark had brought with him a copy of the recent Treaty of Alliance between France and the American nation, which was not a great aid in dealing with the French at Kaskaskia and Vincennes. . . . But Father Gibault, not wishing to seem to act in other than a spiritual capacity, asked that someone be allowed to accompany him to act as the political agent. However, he assured Clark that he would attend personally to the details of the business. As a companion on this embassy

with Father Gibault, Dr. Jean Laffont was chosen.¹

Although total credit of this enterprise was given to Father Gibault, he humbly ascribed the outcome to his companion. This further engendered the commander's respect and made him all the more determined to heed the voices of the dastardly deeds of the English occupation of Detroit that were being repeated at Vincennes:

Hamilton (Colonel Henry) reported that the Indians in his district, Detroit, had brought 107 prisoners and 110 scalps during 1778. These latter were paid for by the commander as if they had been so many beaver skins. The leading tribe engaged in these depredations was the Miami, whose home was on the soil of Indiana. They had no reason to join in the contest between England and her colonies. . . . The ruin of the northwestern tribes may be traced back to this unnatural policy of the British in 1776.²

With all possible despatch Colonel Clark made his preparations. Urgency was further encouraged by the report of one of his scouts, Captain Francis Vigo, a Catholic settler from Spanish town of St. Louis, who reported the depleted condition of Fort Sackville and Father Gibault's and Doctor Laffont's arrival there and their success in the town. The messenger attributed his release and that of a captured young and pretty American girl, destined as a slave to a victorious Indian chief ally of Hamilton, to Father Gibault's

¹Logan Esarey, History of Indiana: and an Account of Vigo County from Its Organization (Dayton, Ohio: Dayton Historical Publishing Company, 1922), I, 56-59.

²Ibid., p. 53.

adroit threat of starvation because he had secured the people's promise not to sell provisions to the English garrison.

That bold and hazardous march, when sufficient boats were not available and the supplies had to be sent on ahead by water, is well described as follows:

For all time will live in the memory of the American people the picture of Clark and his handful of Virginia riflemen and Creole volunteers from Mississippi villages making their way against desperate odds through the winter flood of the Wabash Valley to grapple with his Majesty's trained troops and set the Stars and Stripes flying above one of the most important positions in the West.³

A church, though made of logs, is the human tribute of belief in the great Eternal Wisdom that planned this glorious world. It is quite fitting that the terms of surrender of Fort Sackville on February 24, 1779, to the United States in the person of Colonel George Rogers Clark should be determined in the Catholic church of the town which was to become Vincennes. The itinerant pastor, Father Gibault, felt compensated by the fact that the Colonel suggested the idea. After the details had been arranged and the formal capitulation of the troops had been accomplished in the square just outside the doors, Father suggested that the oath of allegiance to the new republic be administered inside. The

³Gilbert J. Garraghan, S. J., Chapters in Frontier History (Milwaukee: The Bruce Publishing Company, 1934), p. 2.

commander was very willing and gratified that the priest accompanied him to the altar. The people's evident enthusiasm and the giving of benediction to the group by Father Gibault after the ceremony were an appropriate climax.

After the townspeople had cared for the starving and sick continental troopers, Colonel Clark duly acknowledged, to Father Gibault's embarrassment, that the feat could not have been accomplished at that opportune time except for the generosity of Father Gibault who had given him the gold donated for a new church and for his own subsistence to outfit the Americans. The initial provisions and arms had been completely exhausted after taking Forts Massae, Cahokia, and Kaskaskia. Likewise the clever release of the scout, Captain Vigo, who had kept his promise to Colonel Hamilton to go directly to St. Louis, had not delayed there. Through great personal danger to himself, because he was being especially hunted by the Indians, he came on the double to Kaskaskia with his precious information. The American commander declared that future generations of citizens would owe and pay tribute to their indispensable aid. The diplomatic mission of the two, Father Gibault and Dr. Laffont, could not be recognized publicly.⁴

⁴Ibid., pp. 2-24; Augusta Stevenson, Romantic Indiana (Indianapolis: The Bobbs-Merrill Company, 1916), pp. 65-143.

As soon as Colonel Clark's enforcement of freedom and respect for human rights, particularly his respectful treatment of the women, and his guarantee of unhampered religious worship had spread far and wide, French Catholic settlers came from Canada in great numbers. By friendly treatment of the Indians and proper regard for their human dignity, these pioneers attacked the frontier problems of clearing the land, felling trees for homes, and cultivating the soil for food without too great molestation from wandering and unfriendly Indians. However, because this fear could never be entirely put aside, the agriculture must be limited to pressing needs. The principal source of revenue was the fur trade. This made a system of barter necessary, and farmers and trappers counted their wealth by pelts. As quickly as life became fairly fixed, the pastor and those who had any education gathered the children and taught them catechism and elementary reading, writing, and ciphering.

It was with genuine joy that these good people advocated the reviving of the former name of their town, Vincennes. They wanted to remember its founder, Francoise Bissot, the gallant Catholic soldier son of Jean Baptiste Bissot, Sieur de Vincennes,⁵ who after planning the site

⁵ Jacob P. Dunn, "The Mission to the Wabash," Indiana Historical Society Publications, 3:(No.4), 1902 (French Government Archives in Paris and Provincial Archives in Quebec).

"late in 1732 or early in 1733,"⁶ heroically gave his life in defense of his commander, M. Diron d' Artaguiette, and of the chaplain, Father Antoine Senat, who would not desert the dying soldiers.⁷ They also held in high regard the memory of the Catholic discoverer of their adopted Wabash, Robert Cavelier de La Salle," who, "was only twenty-six when he made that voyage of discovery down the Ohio in 1669 and that 'other river, very large, which comes down from the north'."⁸

These people had eagerly pledged their allegiance to the young republic through Colonel Clark and had so stabilized the area that after the surrender of Cornwallis at Yorktown, American representatives at the Treaty of Paris could truthfully attest to their claim as far as the Mississippi River.

The treaty was finally signed September 9, 1783, ... The territory north of the Ohio at the beginning of the war was part of Canada by the Quebec Act, and had British Armies held it at the close of the war, it would no doubt have remained a part of that province. . . . Since 1783, England has yielded very little territory to any power, and it is all but certain that she would never have ceded this to the United States. She did not give up a single fort on account of that treaty and continued to hold Oswego, Niagara, Presque Isle, Sandusky, Detroit, Michillimacinac and Prairie du Chien, in the ceded territory, plague spots to the western settlements. Had

⁶Paul Phillips, "Sieur de Vincennes Identified," Indiana Magazine of History, 10:323 (1920).

⁷Garraghan, op. cit., p. 9.

⁸William Wilson, The Wabash (New York: Farrar and Rinehart, 1940), p. 23; Oscar J. Craig, "Ouatatonon, a Study in Indiana History," Indiana Historical Society Publications, 2:316-48.

England delivered up these posts, the two nations would have been spared the expense and humiliations of a second war twenty-nine years later.⁹

Closely following the making of the peace pact with England, the State of Virginia ceded to Congress for the national benefit all her claims to the land north of the Ohio and west to the Mississippi Rivers. Besides two wise stipulations, a warranty of 150,000 acres of land, all ready promised to George Rogers Clark and his men,^{was} to be confirmed and delivered to them. This act greatly harmonized many antagonisms existing among the new states and caused them to surrender all claims westward to the Father of Waters. When Congress tried to organize this vast region, one of the greatest documents was originated, "The Ordinance of 1787," of which Daniel Webster allegedly said:

I doubt whether one single law of any lawgiver, ancient or modern, has produced the effects of a more distinct, marked, and lasting character than the Ordinance of 1787.¹⁰

Upon these provisions of the Ordinance depended the prodigious sociological development of the entire Northwest Territory.

And, for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions are erected;

⁹Esarey, op. cit., p. 99.

¹⁰The Works of Daniel Webster (Boston: Little, Brown and Company, 1885).

. . . Be it ordained by the United States in Congress assembled. That the territory ceded by the individual states to the United States . . . shall be disposed of in the following manner; . . . The plats of the townships shall be marked by subdivisions into lots of one mile square . . . and numbered 1 to 36. . . . There shall be reserved lot No. 16 of every township for the maintenance of public schools, within the township.

Art. 1st. No person, demeaning himself in a peaceable manner, shall ever be molested on account of his mode of worship or his religious sentiments, in the said territory.

Art. 3d. Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged. . . .11

II. SETTLING THE TERRITORY AFTER THE PASSAGE OF THE ORDINANCE

The promulgation and execution of the above caused a great exodus to the very fertile, tree-studded land north of the Ohio River and west of Pennsylvania. Prominent among these seekers of tillable homesteads were the Catholic discharged Continental troopers to whom a very poor Confederation Congress gave service guarantees instead of the well-earned salaries. These certificates were to be exchanged at face value for property in the newly formed territory. Then the land sharks anxious to acquire huge tracts that could be resold at neat profits pounced on this vast stronghold.

¹¹George White, Chairman of the United States Commission, Northwest Territory Celebration Organization Chart, 1937.

Lastly, the home seekers, who wanted to break away from the crowded eastern cities, eagerly took advantage. They were very critical and entirely unsympathetic toward the French pioneers whose businesses and lands were lost to them in the three changes of government before the territory became a United States' possession. The towns of Terre Haute, Lafayette, Logansport, Black Oak Ridge (later Montgomery), Washington, and Fort Wayne, all had predominantly French populations; but it was the concentration of these people at Vincennes that were particularly resented because this town became the capital of the region after Ohio attained statehood. These American pioneers were no more ignorant of the French language than the French were of English; so communication was hampered.

That there was a philosophy of life as good as their own, even though it was entirely opposite to it, did not occur to these enterprising settlers. Reynolds sums up the situation as follows:

In a century before 1800, they were enabled to solve the problem: that neither wealth, nor splendid possessions, nor an extraordinary degree of ambition, nor energy ever made a people happy. These people resided more than a thousand miles from any other colony, and were strangers to wealth or poverty; but the Christian virtues governed their hearts and they were happy.¹²

¹²John Reynolds, My Own Times, Embracing also the History of My Life (Belleville, Illinois: n.p., 1885), p. 60.

Then all of these newcomers regarded the Indians as barriers to their ambitions and sought to dispossess them unscrupulously. Particularly did the astute wholesalers complete the savages' corruption with liquor. The French indignantly resented this malicious adventuring because they were willing to live with the original Americans as neighbors and make a fair profit from trading with them. The friendship between the red men and these Catholics was also based on conversions and an honest effort to help the original Americans to Christianize their lives. Naturally the Indians preferred to do business with their friends because they felt insulted by being treated so inferiorly by the American pioneers. Intermarriage did occur between them occasionally. This statement does not include the "coureurs de bois" whom the French settler regarded as outlaws. These marriages were blessed by the Catholic Church but were only tolerated and not encouraged even though the offspring were reared as Catholics. A few did revert to primitive living, but the great majority became highly respected citizens of the early towns. All these factors produced continual friction. The younger generation of French lineage regarded the Easterners as thieves because:

With the coming of the American government, which all the territory as it was transferred from the Indians, the French found their claims against the state of Virginia and the American government were never paid;¹³

¹³Thomas T. McAvoy, Catholic Church in Indiana, 1789-1834 (New York: Columbia University Press, 1940), pp. 25, 27.

. . . only 17 French names appear among those to whom the land was finally confirmed out of 245 French names to whom the grants were originally given.¹⁴ Even in 1790 Sargent had listed 143 names nearly all French who were entitled to the donation lands.¹⁵

Although there was nothing to be gained by the incriminating of one group, still when a reason was sought for the amazing contradiction between outstanding heroism and almost complete oblivion, the truth must be stated:

But the fact of impoverishment is important in explaining the failure of these early French settlers to influence in greater measure the subsequent social and political institutions of Indiana. Their fidelity to their religious faith under such trials thus became more remarkable; and their contribution to later Catholicism in the community remains a bequest of inestimable value. Since no later French migration followed the pioneers, the Americans who built the Middle West have received most of the credit for the foundation work of the French.¹⁶

Father Jean Francois Rivet was a well-beloved pastor of Vincennes and also served a large territory of scattered Catholic settlements. He never became proficient in English; so he lacked influence with the Americans to reinstate his people as leaders in the community. Even rather prominent converts, such as Judge William Clark, Messers Vandeburgh, Higgins, Mousely, Merry, Smake, and Hall of the government service could not do for his poor people. He died of tuberculosis on February 13, 1804 before the neighboring pastor

¹⁴American State Papers, Public Lands, I, 9-15.

¹⁵Ibid. ¹⁶McAvoy, op. cit., p. 28.

at Kaskaskia could get to him.¹⁷

All of the Catholic Church in the Wabash Valley was under the jurisdiction of the much overworked Bishop of Bardstown, Kentucky, Right Reverend Benedict J. Flaget. He had only four priests for this vast region after the death of Father Rivet; namely, Fathers Olivier, Champomier, Lalumiere, and Badin. Bishop Flaget struggled on and divided his labors and those of his priests as well as he could; but the shifting of the capital of the territory from Vincennes to Corydon with the subsequent move of the best of the French families to the neighborhood of Kaskaskia, spurred the superior of Bardstown to petition the reigning Pope for a new and resident Bishop for Indiana that was fast approaching the population quota for statehood that was attained in 1816. On May 6, 1834, the new diocese was created and Father Simon Gabriel Brute de Remur was appointed its first head. The ecclesiastic was consecrated in the cathedral at St. Louis by Bishop Flaget who was assisted by Bishop Rosati of that diocese and Bishop Purcell of Cincinnati on October 28, 1834. This ceremony was the dawn of a new era of organized growth of the Catholic Church in Indiana.¹⁸

¹⁷Ibid., pp. 100-102.

¹⁸Charles Blanchard (ed. and comp.), History of the Catholic Church in Indiana (Logansport: A. W. Bowen and Company, 1898), I, 49-55.

III. ESTABLISHMENT OF LOCAL CHURCHES AND SCHOOLS

The first major undertaking of a new incumbent of any jurisdiction, after the immediate personnel organization, was the visitation to his domain. This duty for a pioneer Bishop was a soul-searching labor because the entire state of Indiana had to be traversed on horseback with only slight relief by houseboat. The most primitive accommodations at night hardly relieved much of the fatigue. Pioneering requires great hardihood, and the Church's bishops and priests have measured up well to the demands of promulgating the Gospel. In order to expedite results, Bishop Brute appointed Father Lalumiere to assist him by starting at Fort Wayne, the largest northern town, and gradually working south. Both of them kept diaries and statistical records as foundations for diocesan archives.

After the cessation of hostilities between this country and Great Britain in 1814, there began a steady wave of Irish and German immigrants that reached its height about 1855. The first group were almost entirely Catholics and came to escape cruel religious and economic persecution while the second was only about fifty per cent Catholic and was fleeing severe political oppression. Another wave of American pioneers was also coming westward following and bringing along further internal improvements in transportation and new machinery inventions. All these people found the framework of government well established. The Indians had been

persuaded to locate across the Mississippi and the descendants of the French forerunners were barely holding their own separately.

The diocesan survey brought to light that the very early missionary priests had built better than they realized because Catholics welcomed the new Bishop and his representative warmly in the various towns. See the map in the Appendix. They all voiced the same plea for resident priests for their churches and religious to start and staff their schools. The second and third generations of French-Americans were heartened to hear the old mother-tongue and responded sufficiently to promise better cooperation with those so basically different from themselves.

Far more numerous were the new groups of American and immigrant Catholics who were occupying the lands, preparing the canals and railroads, and building the cities of the state.¹⁹

When all the data were assembled, the Bishop decided to go to Europe to get missionary priests for his people, a faculty for a seminary to care for the many budding priestly vocations to provide for evident future growth, and lastly, but by no means least in importance, teaching communities of religious women. This last group were particularly needed to perpetuate religious, scholastic, and cultural traditions to the American posterity of the courageous Europeans who had trans-

¹⁹McAvoy, op. cit., p. 204.

planted themselves and their ideals to this land:

Catholic immigrants did not need to be convinced of the necessity of Catholic schools. . . . Centuries of struggle to preserve their faith and their national traditions had taught the Irish and the Germans the value of the religious school, and the immigrants to America simply brought with them the educational ideas which had become part of their inheritance and faith.²⁰

Two other writers further declared:

Catholics say it is impossible to be neutral in the matter of religion. A child, who spends all day at school without hearing a mention of God, is likely to conclude that God is not very important.²¹

The Bishop's trip was fruitful. Six communities of women promised to help him with Sisters trained for teaching, but some of the other Bishops had requests prior to his; so he had to wait a few years. The European Society for the Propagation of the Faith, founded in Vienna, Austria, gave him financial assistance for the building of churches and schools. The next few years were spent in erecting necessary structures that have well withstood the years and are still being used.

Because this study is limited to the Wabash Valley, only communities that settled in this area will be noted, the time of their arrival and particular localities in which they labored. The difficulty of not speaking the language

²⁰James A. Burns, Growth and Development of the Catholic School System in the United States (New York: Benziger Brothers, 1912), p. 16.

²¹Don Sharkey and Sister Loretta Clare, S.C., Our Catholic American Heritage (Wichita, Kansas: Catholic Bookshop, Inc., 1953), p. 32.

was gradually overcome by the numerous American girls of various national backgrounds who joined their ranks, making their adopted "families" thoroughly American within a generation:

Sisters of Providence, 1840, France, St. Mary-of-the-Woods, Indiana

Sisters of the Holy Cross, 1843, France, St. Mary (1 mile west of Notre Dame, Indiana)

Sisters of the Most Precious Blood, 1844, Germany, Fort Wayne, Indiana

Sisters of St. Francis, 1850, Germany, Oldenburg, Indiana

Sisters of St. Benedict, 1867, Germany, Ferdinand, Indiana

Sisters of St. Joseph, 1888, Ireland, Tipton, Indiana

Priests and Brothers of the Holy Cross, 1841, France, Notre Dame, Indiana

Priests of St. Benedict, 1853, Germany, Ferdinand, Indiana
and
St. Meinrad Seminary²²

These communities have staffed schools (elementary, high schools, colleges, and universities) throughout the Wabash Valley. These teachers have become accredited and their institutions compare scholastically with any secular ones.

In spite of the enormous contributions of Catholic priests, religious (both men and women) and the laity to the

²²Burns, op. cit., pp. 63-132.

development and welfare of this part of the glorious United States, there has been a period of bitter persecution that fits within the chronological limit of this study.

Many a good Catholic would be the first to lament the entrance of the Roman Catholic Church even indirectly into American politics, but the heritage of hate brought from England by the dissenting class had raised up a growing and fanatical opposition to the evident increase of the Roman communion. The so-called "Know Nothing Party" was one of the first violent and organized attempts to put down Roman Catholicism by force. It grew gradually out of an "order" whose aims were to limit power to native-born Americans and to check the advance of Roman Catholicism. It entered the national political life in 1854 as the "American Party." . . . The rioting was not wholly religious in origin, for the cry that cheap labor was threatening the working class was also raised, but it was at this time that the immigration to the United States began to be almost wholly from Roman Catholic countries or from those sections of Protestant countries in which Roman Catholicism was dominant.²³

To bring bigotry nearer, St. Mary-of-the-Woods had three major fires from 1840 to 1850 that were traced to such origins. However, these calamities proved where true friends really were; and because God and His glory and the betterment of mankind and all neighbors in particular have been the aim of the sociological works that have been undertaken, they have prospered.

Today the Wabash Valley can compete with the best in many fields of human endeavor. It certainly has developed well with the cooperation of its Catholic citizens.

²³Thomas Hall, D.D., The Religious Background of American Culture (Boston: Little, Brown and Company, 1930), pp. 262-63.

CHAPTER III

SUMMARY AND CONCLUSIONS

Summary

The data pertaining to the problem studied in the foregoing Chapter may be summarized:

1. The strength of character that comes from unselfish devotion to promote man's knowledge of his dignity as creature of God is demonstrated by the labors of the early missionaries.
2. Using authority to secure the "rights of man" that he may develop all his potentialities is followed through in the unselfish character of George Rogers Clark.
3. Just how damaging is a biased philosophy of life that can see nothing of good in the attainments of one's opponents is brought to light in the crippling attitude of the American pioneers toward the Indian and the early French settlers.

Conclusions

To school oneself to live in a democratic society where diverging opinions and manner of living exist is to develop one's faculties to their utmost. Kindness and forbearance are qualities that solve most of life's problems and permit the great "melting pot" of American society to simmer down differences and to produce an incomparable product, the citizen of the United States of America.

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